

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS  
PRESBYTERIAN CHURCH IN THE U. S.  
NASHVILLE, TENNESSEE  
CHAMBER COMMERCE BLDG.

S. H. CHESTER, } CO-ORDINATE SECRETARIES  
J. O. REAVIS, }  
H. F. WILLIAMS, EDITOR  
S. H. CHESTER, TREASURER  
PUBLICATIONS: { THE MISSIONARY  
YEAR BOOK OF PRAYER  
LEAFLETS

August 13, 1908.

RECEIVED

AUG 17 1908

Mr. Speer.

Mr. Robert E. Speer,  
156 Fifth Avenue,  
New York City.

Dear Mr. Speer:-

I enclose you a copy of the letter which Dr. Chester has recently written Mr. Ibuka of Japan, thinking perhaps you would be interested in it. Dr. Chester has been absent from the office, but in conference with him he expressed the desire that you should receive a copy of this letter.

You will be glad to hear that we had a fine Conference at Montreat this summer. The offering amounted to over \$15,000 for Foreign Missions at the close of the Conference. Our receipts during the past few weeks have greatly increased so that we now show an increase for the year over the previous year up to the present time of about \$30,000.

With best wishes,

Yours cordially,

R/T

*Jas. O. Reavis*  
Secretary.

August 13, 1926.

Dear Mr. Ibukuni:-

I was very much pleased to receive, a few days ago, a letter from our mutual friend, Rev. S. F. Fulton, enclosing a copy of resolutions on the subject of "Co-operation," which you had prepared and had announced your purpose to introduce at the next Meeting of the Iaikwai.

I have read the resolutions very carefully, and I wish to say to you that they express just what seems to me to be the most practicable and admirable of all possible plans for the working together of our Missions and the Church of Christ in Japan.

We have had more or less anxiety on account of what seemed to me the difficulty of the Church and the Mission seeing eye to eye in this matter. I have also regretted that it did not seem possible for me to authorize our Mission to accept, without any modification, the plan of co-operation proposed by the Iaikwai. I have thought several times of writing to you personally on this subject, because, having visited this country, and having had the opportunity to observe the organization of our Mission Boards and their methods of work, you would be in a better position to appreciate the difficulties surrounding this question from our standpoint than those would be who have not had the same opportunity. I wish to call your attention to the fact that the difficulty in our case is one which seems to inhere in the very nature of our organization as a church. There is no way by which one of our missionaries can place himself and his work outside of the control and the authoritative supervision of the Home Church which he represents, except that of transferring his church membership and becoming a bona fide member of one of the presbyteries of the Church in the field where he labors. This plan, as I understand, is not favored by the Church of Christ in Japan as being the best. Although some of our missionaries have pursued that course, the plan is one which we ourselves have never favored. I am enclosing to you a copy of the paper which I ~~xxx~~ prepared on this subject several years ago and read before the Conference of Secretaries in New York. This paper, you will see, was endorsed by that venerable and distinguished missionary statesman, the Rev. F. V. Ellinwood, as being in accord with the views which his long experience had led him to adopt. I have always contended that whenever a Church Court, even the lowest one, is organized, it ought to have full ecclesiastical authority over everything which belongs to it. Even when this Church Court might be so young and inexperienced that it would be in danger of many mistakes through inexperience, it had better learn wisdom by experience than to be saved from mistakes by the exercise over it of external authority on the part of a foreigner.

On the other hand it seems to me that friction and unhappiness would arise from any arrangement by which the foreign missionaries would come under the authoritative control, either of the native



church court, or of any committee representing that court. This would especially be likely to occur in connection with the handling of funds placed in the missionaries' hands by the Home Church.

For instance, the missionary could not make any definite and certain promise to the native church of a specific amount of money to be contributed through him to the work. He could only recommend to the Executive Committee of Foreign Missions the appropriation of some certain amount. The Executive Committee of Foreign Missions, looking over the whole field committed to its care, might not feel able to grant the specific amount asked for in the individual field every year. When we make appropriations we have to consider the needs of all the seven different foreign lands in which we are working and make our appropriations according to the relative needs of the different fields and according to what seems to be a reasonable prospect of income that will be at our disposal. It would be embarrassing for the missionary, and it might be difficult for him also, to explain to the native brethren why he could not put into the work the amount of money that was needed and asked for in the estimates sent to us. Still further, there might come about a period of financial depression that would affect our income, just as has happened during the present year, and render us unable to send to the missionary the full amount that we originally thought we could send, and had appropriated for his work. This shows how many complications there are that would enter into such a plan of co-operation as has been suggested by the Laikwai, and how easy it would be for misunderstandings and friction between the Mission and the native church to arise under this plan.

Another difficulty in the case is that the Executive Committee of Foreign Missions carries on its work, not as an independent organization, but only as the Executive Committee under the General Assembly of our church. The General Assembly has framed and published a Manual of rules and regulations, according to which we are obliged to conduct the work. It is impossible for us as an Executive Committee to authorize our missionaries to enter into any kind of an arrangement that would affect their relation to their Home Church Courts, and the control which these Church Courts have over them, without first getting the consent of the General Assembly and after that the consent of the Presbytery to which the missionary belongs at home. I think that in matters of this kind the scope of our authority is not quite so broad as that of the Board of Missions of the Presbyterian Church in the U.S.A.

I have merely mentioned these matters to show some of the difficulties that confront us in the matter of co-operation. Many other matters might be mentioned of a similar character, but it is not necessary to burden you further with reading a recital of them.

Now, it seems to me that the plan proposed in the resolutions which you have expressed your purpose of introducing at the next meeting of the Laikwai avoids all these difficulties. It will enable our Mission and your Church to work together in such a way that we will be free and untrammelled in our effort to render you the best help we can in the great work of completing the evangelization of Japan. It will relieve your church of all occasion of misunderstanding and friction in its dealings with the Mission.



I feel confident that under the plan proposed in your resolutions the work will go on happily and successfully. I have long been convinced that Japan is called in the providence of God to take a leading part in the evangelization of the whole eastern world, just as it is so manifest that she is providentially called to take a leading part in the enlightenment and development of the eastern world along other lines. For that reason I am anxious to see the work of the evangelization of Japan pushed forward as rapidly as possible. I covet for the church which we represent a great part in that all important work.

I remember very pleasantly our meeting and lunching together in New York when you were ~~xxx~~ last in this country on a visit. Rev. H. F. Williams, editor of our Missionary Magazine, is contemplating a visit to Japan during the coming fall. I shall ask him to visit you in Tokio on his way out, and to have a full conference with you in regard to all these matters. There are many things that could be discussed in such a personal conference much more thoroughly and satisfactorily than they can be discussed by correspondence.

May the Lord bless the Church of Christ in Japan more and more and give heavenly wisdom to those who are called upon to guide and direct its movements, especially in this time, which seems to me to be in many respects a critical time in its history.

With cordial regards,

Fraternally and truly yours,

*H. F. Chester*  
Secretary.

# DEXTER FOLDER COMPANY

200 FIFTH AVENUE

*New York*

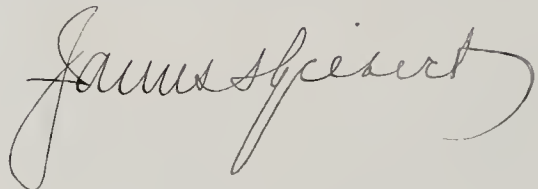
February 11th  
1 9 2 0.

Rev. Robert E. Speer,  
Walnut Street,  
Englewood, N. J.

Dear Mr. Speer:

This is a copy of bulletin distributed to subscribers, by the Babson organization, who sell statistics. Babson, as you know, has a national reputation and this bulletin seemed to me to be good enough to pass on to you. Don't bother to acknowledge it.

Yours sincerely,

A handwritten signature in cursive script, appearing to read "James Speer", with a large, sweeping flourish at the end.

JSG:RK

Walter Laidlaw



# The New York Federation of Churches

[ORGANIZED 1895—INCORPORATED 1901]

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SURVEY OF NEW YORK CITY

(TELEPHONE: GRAMERCY 2298)

ROOM 258, FIFTH AVENUE BUILDING  
200 FIFTH AVENUE, NEW YORK

September 16, 1920

Dr. Robert E. Speer,  
156 Fifth Ave.,  
New York City.

Dear Dr. Speer:

The following, mailed at 7:30 p.m. on the 15th,  
has just been received from Col. Axton.

WAR DEPARTMENT  
OFFICE OF THE CHIEF OF CHAPLAINS  
WASHINGTON.

Rev. Walter Laidlaw, D.D.,  
New York City.

Dear Dr. Laidlaw:

Thank you for the rejoinder. I wish my mind  
ran clearer on the whole matter. The first time I am in New York  
I am going to try to get an hour or two with you and be better in-  
formed on the subject for it will bob up here periodically.

The Secretary of War has made a tentative appor-  
tionment giving the Catholics 25%. This is about their present  
strength in the army as shown by hospital returns and the reports  
of 125 chaplains. They are not offering enough men to fill the  
vacancies but we expect them to do so later.

Before the question comes up again I will get  
copies of your rejoinder to the Secretary and will make a special  
effort to be well informed myself on the whole matter. We are proceed-  
ing with the appointment of chaplains and as among the Protestant de-  
nominations are not sticking too close to a mathematical line.

Thank you for all the light you have given us. It



**Recruiting Campaign**  
**FOR MORE AND BETTER CHRISTIANS**  
**The New York Federation of Churches**  
**1919-1920**

**Its Four Monthly Publicity Appeals for Christian Homage and Church Attendance.**

"Order requires a mastery of spirit over matter and a practical, sincere love of man for his neighbor."—Pope Benedict's Christmas Day Address.

**CLOSE THE YEAR RIGHT**

**ATTEND YOUR CHURCH TOMORROW**

Encourage and enlist in a

**RECRUITING CAMPAIGN December**

"For More and Better Christians in New York."

Aims and Methods:

1. To stress the evangelizing function of the individual churches of the city, through the medium of their own ministers and members, in recruiting followers of Christ in every neighborhood of Greater New York.
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3. So to organize the neighborhood forces of religious education and evangelism throughout Greater New York as to project the invitation and influence of the campaign into every avenue of public appeal and over every family threshold.
4. To pray and plan for large accessions to all churches at Easter, 1920.

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Room 258, 200 Fifth Avenue. Tel. Gramercy 2298.  
 The Rev. John W. Langdale, D. D., Chairman of Committee. The Rev. Walter Laidlaw, Ph. D., Executive Secretary.

The Rev. Albert F. McGarrah, D. D., Author "Practical Interchurch Methods," Consulting Director.

## Men Are Tallest When They Are On February Their Knees

Their stature then reaches the stars and beyond.

Abraham Lincoln, in John Drinkwater's dramatic portrayal of the Great Emancipator, notified of his nomination to the Presidency, stands consecrate and resolute, before a map of the Union, and then, feeling himself a dwarf to discharge the great task before him, sinks in prayer beside his parlor table. It was his divine destiny to hold the Nation together, and write the Charter of Freedom of a subject race.

Washington on his knees at Valley

Recruiting Campaign—For More and Better Christians

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John W. Langdale, D. D., Chairman. Walter Laidlaw, Ph. D., Executive Secretary.  
 Albert F. McGarrah, D. D., Consulting Director.

Force touched the Personal Power revealed in the star systems of all the spaces, and had his feebleness strengthened to free a Continent.

Attend Church to-morrow, and so increase the spiritual resources of yourself and others for the destinies and duties of the Kingdom of God in our day. Associate yourself in spirit with the Nation's two great Presidents by worship on the last day of the month that gave them birth. You will not again have a chance to attend church on five Sundays in a February till A. D. 1943.

## Christus Resurrectus

Citizen of the World

By JOYCE KILMER, A Poet-Martyr of the Great War

No longer of Him he it said,  
 "He hath no place to lay His head."  
 In every land a constant lamp  
 Flashes by His small and mighty camp.  
 There is no strange and distant place  
 That is not gladdened by His face.  
 And every nation kneels to hail  
 The Splendour shining through its veil.

Cloistered beside the shouting street,  
 Silent, He calls me to His feet.  
 Imprisoned for His love of me,  
 He makes my spirit greatly free.

And through my lips that uttered sin  
 The King of Glory enters in.

Enter into His gates with Thanksgiving  
 And into His courts with praise tomorrow.

**THE NEW YORK FEDERATION OF CHURCHES**

Easter 200 Fifth Avenue, Tel. Gram. 2298

## START THE YEAR RIGHT SUNDAY

**A. D.**

**MCMXX  
January**

WHAT IS IT?

1. A. D. 1920. Another anniversary of the birth of that Prophet of Galilee who internationalized Moses; whose disciples have printed the Old Testament in every language of the world; whose life created the New, the World's best-seller, bound with the Old, among all books; and who, sceptreless, founded the Kingdom of Affection, Homage, and Obedience whose frontier is including the whole human race. Civilization has derived its rules of equity from the spiritual statutes of a King whose crown was of thorns. The centuries have not revised Him; the world's highest spiritual and social philosophy, endowed by Him, yet borrows from Him; and all realms recognize His right to rule by dating their records from the advent of the Race's First Citizen—its Saviour, its King.

2. The Three Hundredth Anniversary of the Landing of the Pilgrims, bearing in their hearts Christ's ideals of liberty and duty, and in their hands the Book from which more light was yet to break.

3. The One Hundred and Thirtieth Anniversary of the first census of the American Republic, the first census in the race's history to be built on belief in the worth of the individual, and of his rights to personal participation by proportional representation in the law-making of the land.

4. The One Hundredth Anniversary of the statute which compels the inspection and registration of every new immigrant into the domain of the Republic. In 1910, the foreign-born in New York City were over half of the whole population of the United States at the time of its first census. The law was passed, not only to protect the Republic, but to secure the immigrants' safe transportation in the sailships of the time—another application of the protection of Christianized law to personality.

5. The One Hundredth Anniversary of the commencement of New York's up-

ward climb to primacy among the cities of the world. From 1810 to 1820, New York City did not grow as rapidly as the nation at large, but from 1820, onward, it increased until in 1910 5.18 per cent. of the whole nation's population were lodged within its borders.

6. The Seventieth Anniversary of the first census enumeration of the foreign-born in the United States. Sixty-five and three-tenths per cent. of them were then within the area of the Thirteen States that formed the Republic; in 1900, 48.6 per cent.; in 1910, 51.7 per cent.; in New York City, 14.4 per cent.

7. The Fortieth Anniversary of the first enumeration of the parentage of the foreign-born in the United States.

8. The Tenth Anniversary of the first enumeration of the mother-tongue of the foreign-born.

9. The year of the Fourteenth Census, which will show New York a city nearly two million larger than the whole population of the American Republic in 1790.

10. The year when liberty and duty, under allegiance to Christ, the living and driving principles of the Pilgrims, will win or lose in the formation or defeat of a League of Nations for the Neutralization of the World, over all its area, against external aggression.

11. The year when Conquest, the Prussian principle, and Service, the Potentate of Time's principle, will be contrasted to the eyes of humanity by the trial of the Kaiser and the survey and sacrifice operations of the Interchurch World Movement.

12. The year when your own heart cannot halt in decision between Caesar, and Christ without enduring detriment, not only to yourself, but to the human race.

13. The year when, in addition to worship in church, you should have worship in your home.

14. The year when you should anchor your decision for Christ in efforts to win others to His allegiance.

Issued by Recruiting Campaign  
**FOR MORE AND BETTER CHRISTIANS**  
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ROOM 258, FIFTH AVENUE BUILDING  
200 FIFTH AVENUE, NEW YORK

-2-

is quite a change from the 38% that obtained during  
the war.

Sincerely,

(Signed) John T. Axton

Chief of Chaplains.

*Sincerely yours,*

*Walter Laidlaw*



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In every land a constant lamp

Flames by His small and mighty camp.

There is no strange and distant place

That is not gladdened by His face.

And every nation kneels to hail

The splendour shining through its veil.

Enter into His gates with Thanksgiving

And into His courts with praise tomorrow.

**THE NEW YORK FEDERATION OF CHURCHES**

**Easter**

200 Fifth Avenue, Tel. Gram. 2298

Cloistered beside the shouting street,

Silent, He calls me to His feet.

Imprisoned for His love of me,

He makes my spirit greatly free.

And through my lips that uttered sin

The King of Glory enters in.

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**FOR MORE AND BETTER CHRISTIANS**

The New York Federation of Churches

Room 258, 200 Fifth Avenue.

Tel. Gramercy 2298





Walter Laidlaw

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SEP 17 1920

SECRETARIES

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ORGANIZED 1895  
INCORPORATED 1901

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Telephone, Gramercy 2298

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WALTER LAIDLAW,  
*Research and Fellowship Secretary*  
*Executive*

*Neighborhood Evangelism Secretary*

*Interborough Community Secretary*

September 17, 1920

Dr. Robert E. Speer,  
156 Fifth Ave.,  
New York City.

Dear Dr. Speer:

I am enclosing to you for your  
file a copy of my reply to Mr. Meriam.

I would say that the population of the  
United States as on June 1, 1920 will be announced  
shortly after the first of October.

It seems to me that this will be the  
time to take up a reduction of the percentage  
which Secretary Baker has given to the Roman  
Catholics, inasmuch as we shall then have *at hand*  
additional Governmental data on which to base  
an exhibit of the fact that 25 per cent is in ex-  
cess of justice.

Very sincerely yours,

*Walter Laidlaw*





GREATER NEW YORK'S SANITARY DISTRICTS, 1920  
CONSIST OF  
THE NEW YORK FEDERATION OF CHURCHES

## CITY GETS CENSUS DATA WITHOUT COST

Saves \$700,000 by Accepting  
Figures of New York Fed-  
eration of Churches.  
Its Figures Have Been Use for  
Utilities Project Calculations  
for Twenty-five Years.

A set of books kept 'in account with the churches and citizens of New York' by the New York Federation of Churches shows that in the last twenty-five years the cost of the Federation's work has been \$325,413.55 and the total credits in that time amount to \$2,351,065.81.

The survey issued recently by the Federation is a novel departure in social service reports because of the specific values placed on results attained by the organization.

For example, a conservative estimate of the work of the Population Research Bureau of the Federation appears to indicate that the city will, in the 1920 census, gain data which would cost it \$700,000 if it desired to get the information by doing the work on its own motion.

The Population Bureau, in charge of Dr. Walter Landlaw, has been making population surveys of the city since 1896. For 1910 it calculated the size of the city as 4,761,000, the census showed 4,768,000. For 1920 its estimate of the size of the city, made in December, 1919, was 5,768,975. The Federal count made public recently in Washington showed 5,621,151. Mr. Landlaw is at present handling the tabulation of the Nativity and Mother Tongue of the Foreign Born population of the entire United States for the Census Bureau.

The results of the twenty-five years of the Federation's work have ranged from furnishing the city with information requisite for planning its water supply to information useful to the churches in running the laterals of the river of the water of life, through federative engineering, through every street, to every family faucet and to every thirsting life.

Valuable information has been furnished to the Metropolitan Sewerage Commission, the Public Service Commission, the Board of Water Supply, the Bridge and Tunnel Commissions, the Hudson Tunnels, the Church Efficiency Bureau, the Board of Health, the Treasury Department and other organizations.

In 1911 the city was unable to finance a single subway system reaching all boroughs, and a committee of citizens applied to the Federation to supply figures and charts to influence a decision to build the dual subway system, which cost the city \$145,000,000. Charts were prepared for this purpose.

In 1906 figures were not available in New York. Albany or Washington as to the detailed distribution of the city's population throughout the five boroughs by density, nativity or race. In December of that year the Federation started the tract system of the city, which resulted in the taking and the tabulating of the census of 1910 of the population of every borough in area units mapped by the Federation.

Saved City \$471,137.

"If this mapping had not been done," according to the Federation, "the city would still be in a state of nescience concerning its citizenship by sources and social conditions, and if the city had endeavored itself to get what, through persuasion and planning, the Government was induced to give it for nothing, the cost to the city would have been \$471,137.12.

## ACCURACY NOTABLE FACTOR

Its Figures Have Been Use for  
Utilities Project Calculations  
for Twenty-five Years.

"In the 1920 census and for every census of the city thereafter the area units, by subdivision of the undivided units, larger units of 1910, will number 3,352 and the city will this year get for nothing information which would of its own motion cost it at least \$700,000.

"This saving of cost will insure to the benefit of the city as long as the Federal census exists. The Census Office is now hoping for a quinquennial, instead of a decennial law. It is certainly not too much to say that the Federation's system has saved the city throughout the years to come \$1,000,000.

The quinquennial census, in terms of the 3,500 sanitary districts of the city, compared from census to census, will furnish a basis for church charity and municipal operations.

The Federation furnished the Board of Water Supply with service of a probable population of New York in 1940 as basis for determination of the size of the Catskill Aqueduct. The project cost the city \$190,000,000. The figures of the Federation were accepted by the board in preference to estimates from other sources, particularly from realty engineers, some of whom are yet deceiving the elect, it was said. At the opening of a national religious drive last year, for example, a speaker stated that the Borough of Queens would have 6,000,000 population in 1950. He took the figures from a realty engineer's table in a well-known almanac. The Federation sent the worker its publication, 'New York 1940,' and he has now abandoned dependence on his incorrect source. If he had not, his movement would have been calling on New Yorkers to church a New York existing only in mythical mathematics.

The Metropolitan Sewerage Commission, planning the sewage disposition of New York, was supplied with a similar calculation, and the figures used by it in its work for the 1930 population are only 4,000 persons in a total of 8,600,000 persons above the estimate given by the Federation.

The Public Service Commission in 1907 was divided in opinion as to whether the Fourth Avenue subway in Brooklyn should or should not be built. The determination to build it was directly influenced by figures of the growing density of the west side of Brooklyn, supplied to Commissioner McCarroll by the Federation.

The Bridge and Tunnel Commissions for the connection of New York and New Jersey have both been furnished by the Federation with population data for the engineering and financing calculations of their enterprise.

Furnished Data to McAdoo.

"In organizing the project of the Hudson Tunnels Mr. McAdoo used all the Federation's data."

The foregoing are but part of the uses made by the Federation's census studies. The tracts of the city used by the Federation for census purposes are now the sanitary districts of New York. Morbidity and mortality are studied in terms of the area units devised by the Federation. By appeal to the facts of the sanitary district census of the city, the Board of Health has secured milk stations necessary for the reduction of infant mortality.

The Tuberculosis Association has used the Federation's data for a study of the "White Plague" as affected by racial and density conditions, and the whole health policy of the city for the future will be laid out in borough sections, it was said, of about 100,000 population each, consisting of sanitary districts, for each of which, through the census of 1920, detailed age and sex information will be secured.

The hospital districts of the Bronx have twice been recast through the use of the Federation's maps. A new hospital was located on Washington Heights through special information furnished by request to its projectors.

The Federation is now seeking a \$2,000,000 working foundation to yield an annual income of \$80,000, to further its extensive program. Checks may be made payable to The New York Federation of Churches, 200 Fifth Avenue, or to the Guaranty Trust Company, 140 Broadway.



Rejoinder to Mr. Louis Meriam's Memorandum for Father Burke

In re "Computation of the Religious Composition of the U.S. A. as at 12/31/16.  
From Walter Laidlaw.

FILING DEPT

SEP 28 1920

SECRETARIES

It is a regret to me that Mr. Meriam had before him, when making his 29 pp. critique of my 14 pp. memorandum on the religious composition of the United States as at December 31, 1916, a form of the matter of pages 4, 5, 6 and 8 not only erroneously copied, but more difficult of verification, arithmetically, than my certified file,-- on which file the recommendations in the matter of the appointment of chaplains were actually based by Capt. Yates.

If in the filed form Mr. Meriam can discover any arithmetical error, his finding will differ from that of one of the most eminent statisticians of the United States, who in July not only approved the methodology of my computation, but did me the friendly service of verifying, from my working sheets, every computation entering into it as filed in June.

Some of Mr. Meriam's adjectival embellishments of his document, and some phrases perhaps more scurrilous than scientific he might wish to expunge from it if my actual computation were before him. Under all the circumstances he is hereby given ready absolution for using them, but, inasmuch as in my twenty-five years of experience in statistical work "I have never encountered anything like" the calorized satiries which Mr. Meriam substitutes for cool, statistical analysis in his report on my computation, I may allow myself, here and there in this rejoinder, to use, with quotation marks duly acknowledging the source of their statistical style, some phrases literarily suitable for caption or text characterization of Mr. Meriam's vulnerable document.

I may not have the statistical experience of Mr. Meriam, but my incapacity for "camouflage" has been such a distinct detriment to me in many situations during my life that I can be only amused by his imputation of it to me, and I am rather consoled by the belief that the War Plans Division would not have asked anyone capable of "statistical juggling" to make for it a computation of such moment.

The reason, perhaps, why Capt. Yates asked me to make the computation is the fact, known to him, that I am Executive Secretary of an organization unique among the Church



Federations of America in having had, through my originating suggestion, for twelve years, a Roman Catholic on its Board of Directors. I presume that Capt. Yates expected I therefore could, and would, as a broad-gauged Protestant, produce a computation fair to the main parties in interest, and I expect in this rejoinder to prove that that very thing was not only attempted, but actually accomplished.

It were lost motion and emotion to deal, ex extense, in this rejoinder, with any pages and paragraphs of Mr. Meriam's report not based on my filed computation, though I shall make some allusions to individual items in them.

Most of the matter on pp. 16-21 of Mr. Meriam's document is in this wise excluded from rejoinder.

Nor shall I deal minutely with p. 13, in which Mr. Meriam makes an estimate of the Non-Negro population of the United States by religious affiliations. I was not asked by the War Plans Division, for the reason that it was not necessary for the equitable allotment of Chaplains, to calculate the religious composition of the nation in terms of color. Mr. Meriam says, on p. 27-

" So far as I can go at the present moment I should say that no statistical evidence  
" has yet been presented that would permit us to locate the proportions of Catholics  
" in the United States than as being somewhere between 21.5 and 52.4 per cent of the  
" population. I think that the Canadian ratios fairly applied may be regarded as es-  
" tablishing the lower limit."

Mr. Meriam, in my judgment, inserts his Non-Negro estimate, as a "device" to lift the lower percentage two per cent higher (to 23.5) toward the 25.8 per cent to which he blithely ascends on p. 14 by further application of a statistical distribution of the negroes of the United States by himself headed "Arbitrary Distribution of estimated negro population."

To use for the second time, a quotation from Mr. Meriam's statistical style, I would say that he "cannot get away with an applied assumption." The Evangelical Churches of the nation believe the negro an individual and an American, and have so lavished money and service on his welfare that they will not assent to the diminution of the Evangelical Element in the nation by 2.7 per cent and the increase of the Roman Catholic element in the population by 2 per cent, through "stuff" about the neglect of color in my computation.



Mr. Meriam says, on p. 22 "When Mr. Laidlaw mentions the negroes he gives no figures  
"but goes at the question by guesswork."

From the beginning to the end of my computation "negroes" are never once mentioned:  
Mr. Meriam devotes a labored page to them and admits it to be "arbitrary". I am entitled to protest against his imputation of mention of them to me as "statistical camouflage" for bringing in a percentage-raising page, showing "distinct bias".

I do not propose to go into this matter further except to point out that I could if I would, from p. 130 of Part One of "Religious Bodies, 1916" adduce evidence confirmatory of my application of a multiple of over 2.5 to be applied to Evangelical communicant membership to compute the population represented thereby; (2) that the Roman Catholic church is credited on that page with only 51,688 members in its negro organizations; and (3) that Mr. Meriam's estimate of the negro population is undoubtedly too low, although he debits me with a knowledge of population statistics, inferior to his own, in many passages of his document.

For the same reason that my computation gave no specific attention to the color-distribution of the population of the United States it gave no specific attention to the age-distribution or sex-distribution or general nativity of the population, namely, the reason that such attention would have been extraneous to the request of the War Plans Division. Mr. Meriam's purpose, "the whole secret of the game", in his inclusion of them is the same as for his inclusion of his Non-Negro religious affiliations distribution table, viz. a "device" to elevate his estimate of the percentage of the population of the United States, statistically defensible as Roman Catholic, from a minimum of 21.5 to a maximum of 32.4. This he does in his age-distribution table on page 25-26.

I am astonished that a man of Mr. Meriam's claimed experience should present this table as worthy of five seconds attention on the part of anybody having the matter of the allotment of Chaplains in hand if that allotment is to rest on a mathematical base.

I shall not deal with pp. 25-26, however, any further at this point, for the reason that I have now reached the point in my rejoinder when I directly cross swords with Mr. Meriam on statements of fact. I leave the question of the proportioned allotment of Chaplains on an age-basis till I dispose of the question raised by Mr. Meriam, as to whether the



returns of the Roman Catholic church are synonymous or otherwise with "Roman Catholic population".

Mr. Meriam directly raises this question on p. 14 when he states that my "compound proportion computation" includes "an arbitrary assumption that Catholic membership and Catholic population are identical for the Roman Catholics."

Happily I am not dependent upon my own descriptive powers to establish the fact that Roman Catholic population and Roman Catholic membership are identical in the literature of the Federal Census "Religious Bodies" publications and even in the official literature of the Roman Catholic church itself. I shall simply quote, at this point from the sources and then proceed to a brief analysis of some of Mr. Meriam's analyses to put him in his "class" as to "technical ability."

"It is the custom of the Roman Catholic church to give in its annual statistical reports the entire number of baptized persons, or population, instead of communicants."

"Religious Bodies, 1906, Part II p. 608."

"Church membership begins with baptism in infancy and there is no method of induction into formal membership corresponding to Confirmation or admission to the church in Protestant bodies except as there is a certain ceremony connected with the first communion and confirmation."

"Religious Bodies, 1906, Part II p. 606"

"In order therefore that the statistics might be uniform with those of other denominations it was suggested to those representing the (Roman Catholic) church and readily assented to by them that in the census report only communicants should be given as was done in the report for 1890. In the carrying out of this plan it was arranged that the individual organizations in making their returns should report the entire membership including baptized children and infants (underlines Mr. Laidlaw's), but that 15 per cent should be deducted to cover children under nine years of age this being the age at which the first communion is usually taken."

"Religious Bodies, 1906, Part II p. 608"

"In the report for 1906, as in 1890, the number of baptized persons as returned by the individual organizations was reduced by 15 per cent to cover children under 9 years of age and thus make the statistics more nearly conform to those of other denominations. But in 1916 the entire membership has been reported and in order to show the membership on the same basis for 1916 it was necessary to restore the 15 per cent of membership deducted in 1906."

"Religious Bodies, 1916, Part II p. 652"

"The general accuracy of the method (of the presentation of figures Under-Teen membership) may be tested by comparing the number of members under 13 in the Roman Catholic church, where the membership represents population, with the population of that age as reported in the general census tables."

"Religious Bodies, 1916, Part I, p. 39"

At this point in my rejoinder I halt my quotations to point out that the Roman Catholic church, on the basis of its Over-Teen membership, represents only 16.09 per cent of the nations' population over 13 years, and would be entitled, in allotment of Chaplains on an



age-classification of membership to only 16.09 per cent of the Chaplains assigned, whereas the Evangelical churches, with 32.29 per cent of the nation's population over 13 years in their communicant membership, would be entitled, legitimately, not only to 32.29 per cent but to 32.9 per cent increased by a multiple to be statistically determined.

In other words the Roman Catholic population over 13 years is identical, in the view of the Federal Census, with the Roman Catholic membership over 13 years of age, while the Evangelical membership over 13 years of age is only a fraction of the population which it represents.

My computation, far from endeavoring to reduce the percentage of Roman Catholic Chaplains deliberately went past an age-classification basis for allotment for the reasons given in my computation, that it would be, and here I am quoting myself, "manifestly unfair to the Roman Catholic church to eliminate the Under-Teen element while attempting to compute the religious composition of the nation."

I further halt at this point in making quotations to say that Mr. Meriam's "Nothing has ever been taken away from the Evangelicals" is hereby disproved.

I further halt to say that this statement, taken undiluted, should remove "unpleasant taste in the mouth."

And I halt for something more important, namely, to say that while I fully understand Mr. Meriam's purposes in treating the second section of my computation first, his "distinct bias" prevents him from perception of the justice of purpose in my mind when writing what he is pleased to call an "astounding conclusion", which conclusion he quotes at the foot of p. 5. The quotation is -

" In other words applying the results of the Canadian Census of religious bodies in the United States, of December 31, 1916, the population of the United States in the Roman Catholic Church would be only 469,644 less than the Roman Catholic Church's own returns of its population in the United States for 1916."

It may astonish Mr. Meriam, but it will not astonish friends of mine in the Roman Catholic Church if I say that in my table and comment, correctly quoted by Mr. Meriam on p. 5, my purpose in computing the Roman Catholic church population of the United States by subtraction when verifying the Median and Minimum figures of my computation of the Evangelical element in the nation represented by the communicant memberships of Evangelical bodies was the precise opposite of the purpose Mr. Meriam imputes to me.



Mr. Meriam may not be aware of it, but there are thousands of well-informed people in the United States who believe that the Roman Catholic church had less than 15,721,815 actual adherents in the population of the United States in 1916. Personally, I do not question the substantial validity of its returns to the census of religious bodies of 1916, though well aware that the round figure returns from many parishes put the figures in an estimate rather than in an inventory.

When my table and comments were prepared it was to defend the substantial validity of the Roman Catholic returns against extremist Evangelicals by showing that the application of 15/16 of the "population per member of religious bodies in Canada" deserving of the name, to the groups compared, and 1.6 per cent applied to total population for "Other Religions" and "No Religion", would still leave as Roman Catholic population in the United States practically and almost precisely the figures of the returns for the Roman Catholic church in "Religious Bodies, 1916."

I have hardly any hope, however, that Mr. Meriam will accept this statement for the reason that, starting my study of his report with high expectations of his "technical ability" and incapacity for "heads I win, tails you lose" methods, I had not gone beyond the third page of his document before my eye lighted on a procedure which, frankly, I should regard myself as disgraced to all eternity, as a statistician, if I had ever attempted the like.

Mr. Meriam, on p. 4, computes the "population per member" of "Other Religions" of my Canadian table as 53.41, and on p. 11 attaches 15/16 of that multiple to 45,956 persons enumerated in the census of religious bodies of the United States in 1916 in the group "Other Religions" of my United States tabel.

Mr. Meriam had before him as he did this Appendix B, giving the list of the "Other Religions" reported in the domiciliary enumeration of religious attachments of the population of Canada in its census of 1901. Mr. Meriam, with an eye well trained to statistical analysis as he claims, must have recognized that only one of the eight religions included in the house-to-house enumeration roll of religions, grouped in that table, reported in 1901 to the religious memberships census, - viz. the Christian Scientists.



See Appendix B, Section IX, Other Religions.

The Christian Scientists reported 1,019 in their Canadian churches in 1901 and in the same year 2,619 Canadians reported themselves as Christian Scientists in the house-to-house enumeration of the Canadian population. Buddhists, Confucianists, Free Thinkers, Mohammedans, Pagans, Theosophists and Spiritualists, in the domiciliary census of religions in Canada in 1901, to the number of 31,429, had no place of worship, returned no memberships in religious bodies, and are listed in my Canadian table as lacking that relationship. But for the reason perhaps that 1,019, the number of members in the Christian Science body of Canada, divided into 31,429, the total enumerated Canadians of eight kinds of religion other than Christian, Jewish and Mormon, yields a large quotient, Mr. Meriam inserts 33.41 as the "population per member" of eight "Other Religions" only one of which is listed as having members.

Then, mirabile dictu for a conscientious statistician of such experience, Mr. Meriam, on p. 11, reduces the multiple by 1/16 and attaches it to the "Other Religions" of the United States to produce, in the interest of finding 21.5 per cent of the population of the United States to be Roman Catholic, a fictitious group of 807,163 persons. He purports on p. 4 to be quoting my figures, but apparently balked at the possibility of "putting over" his 33.41 multiple if he inserted on the same line the .6 percent which my computation puts on that line and for the same reason he omits the 1 per cent which my computation inserts opposite "No Religion." He must have known that he was omitting them on p. 4 when he quotes them on p. 5, and he must have known, for the reason that he quotes them on p. 5, that he was "grossly unfair" when he wrote that I had "suddenly converted the million non-believers to Evangelical churches."

He exclaims at my omission of 469,644 from the membership of the Roman Catholic church in a table which I prepared to show the substantial validity of the Roman Catholic returns, and although he later admits that I do not exclude them at all, as I did not, he does not hesitate to create, by methods "statistically immoral", a fictitious group of 807,163 for his page 11 table.

There is a ludicrous aspect to this piece of work on Mr. Meriam's part, although he



may not be aware of it. The Christian Scientists were the only religious body in the United States which refused to report their statistics in 1916. Mr. Meriam creates his 807,163 group by dividing the membership of the Christian Scientists in Canada into the heterogenous, ethnical and anti-Christian octave above listed from A to G of the scale. O'est a rire to discover such statistical method after expectations of discovering only statistical impeccability.

To conclude my quotation on the identity, so far as the United States is concerned, of "Roman Catholic population" with "Roman Catholic membership" though I shall later show that in Canada the case is different, I now cite, in extenso, a passage from Prof. O'Gorman in Volume IX, American Church History Series, Fourth Edition, 1902, published by Charles Scribner Sons, p. 498, of which I quoted but a few lines in my memorandum to the War Plans Division.

"Have we in reality twelve millions of members to-day in the Catholic Church? Again, the question may be put to us in another form: Have you no official statistics of an undoubted authority to go by? We are forced to answer, No. We have, it is true, two Catholic directories, equally authorized by our bishops, Sadlier's of New York and Hoffman's of Milwaukee. But, leaving aside the consideration that they do not agree, Sadlier's giving a population of 10,964,000, Hoffman's giving a population of 9,077,865, leaving aside this other consideration, that for many years the same dioceses have been returning the same numbers without diminution or increase--a very unlikely result--the directories have not and cannot have the character of an exact census because their statistics are based not on actual count of members, but on a computation made by the diocesan chancellors from the recorded baptisms for each year as returned from each parish.

"Now such a computation is worth but little if the returns of baptisms from the parishes are not correct, and if the figure used as a multiplier is not correct and uniform in all the chanceries. Neither of these conditions is ascertained and realized. The directories' statistics, therefore, are but conjecture, mere guesswork more or less approximative. The same must be said of the religious census of 1890. The church statistics of that census were not gathered by the census-takers directly from the individual inhabitants of the land, but from the diocesan chanceries. Coming, therefore, from the same sources as the statistics of the directories, the census church statistics rest on the same basis and possess the same trustworthiness. No living man knows exactly, or with any scientific nearness to the truth, what is the Catholic population of the land. Whether it could not be got at if only the bishops should adopt and impose a uniform method of census-taking is a question we do not stop to consider. The fact is as I have stated; and the fact being such, any student of our history and of our general present conditions has a right to give his guess at our population. I venture to say that we have to-day twelve millions of Catholics."

The above quotation shows that the Roman Catholic church itself recognized that it was not equipped with a methodology allowing it to equip itself with statistical knowledge of the extent of the Roman Catholic population of the country even as late as the



year 1902, provided, for I do not wish to do Prof. O'Gorman any injustice, his book was in 1902 submitted for his revision before, deservedly, going into its fourth edition.

Today, as in 1902, however, the efficient administration of the Roman Catholic church undoubtedly makes it the custom of the chanceries to ascertain as minutely as possible, for drafting parish boundaries, and for supervision of parish administration and cooperation, from parishes, for church purposes, the actual Roman Catholic population of every Roman Catholic parish of the land. I am not a member of that church, but have sufficient friends in it to have led me to believe that diocesan administration actually seeks to secure through diocesan chanceries, not so much the statics as the dynamics of computations of parish populations.

In this view I am supported by the fact that all the Roman Catholic directories that I have ever consulted are wont to give tables, not of Catholic membership, but of Catholic population.

Consulting such of these directories as are in the library of the Clergy Club,-- to which, by the way, in witness perhaps to the fact that it is not regarded as an intolerant center, the "Catholic Encyclopedia" was sent me as Registrar, quite recently, as a gift--I find that the most optimistic of these directories, to whose variations from one another Prof. O'Gorman above alludes, gives figures so far below Mr. Meriam's table on p. 11, that I can regard it as only a "semblance of proportion" to reality.

Kenedy's Official Catholic Directory, successor, I understand, to Hoffman's, published by P. J. Kennedy & Sons, Printers to the Holy Apostolic See, gives for 1917 a Roman Catholic "population" of 17,022,879, while Mr. Meriam attempts on page 11 to run it up to 24,054,376. Evangelicals cannot be blamed if they insist that the official directory figures are a maximum. It was no part of my function, in making my computation, to go outside the source I was requested to use, and the Roman Catholic Church can have only itself to blame if, as stated on page 32, Part I, "Religious Bodies", 1916, 112 of its churches failed to send in ~~any~~ their returns. I was aware of this when making up my table, but made no allusion to it, for the reason that a much larger number of Evangelical churches failed to send in theirs, and I knew that the enlargement of the Roman Catholic population, in using the "Compound Proportion Method" would increase the "Evangelical Element" result. In this,



as in other processes already alluded to, I fail to see any statistical bias against the Roman Catholic Church. I think I mentioned the fact that I had confined my computation to the churches reporting to Capt. Yates, but am unaware whether this is the reason why the Roman Catholic Church was given an 18 per cent allotment of chaplains,-- an allotment larger than it would be entitled to on the basis of 15,721,815 of population. Personally I have no objection to an allotment of that dimension. But anything above that figure will be an evidence of Evangelical graciousness, to which, again, I personally have no objection, provided it does not run beyond 20 per cent, or as a maximum, 21.5 per cent.

At this point I take up Mr. Meriam's table on pp. 11-12, and without pausing to display its defective mathematics, I immediately assert that he has no statistical warrant for giving the Roman Catholic population any multiple whatever. My reasons for this statement are (1) Federal Census authority for the identity of membership and population in the Roman Catholic returns for the United States.

(2) Concurrent Roman Catholic authority.

(3) The fact that in the Canadian figures of the membership of religious bodies the returns are returns of communicant members only. On the last point something more should perhaps be said, though I am already a little weary of replying to a critique of my computation by one who, while charging me with unfamiliarity with sources he thinks I should have used, has failed to go to sources which would have prevented him, if used, from writing "stuff".

Mr. Meriam: "I think it is highly probable that most of the large number of "French children are included in the membership" of the Roman Catholic Church.

Canadian Census, 1901, Population volume, circa page 152.

Vol. IV, p. 361.

|   |           |
|---|-----------|
| Quebec Province Roman Catholic "Communicants"   | 889,055   |
| " " " " "Persons"   | 1,429,260 |
| "result by subtraction",  | 540,205   |
| for persons mostly Roman Catholic children, of French mothers, not in membership.               |           |
| Persons in all provinces, Roman Catholic, in Census of religion of persons .not members . . . . | 873,581   |
| Per cent of above supplied by Quebec Province   | 61.8      |

Quebec supplied 65.57 per cent of the membership of the Roman Catholic Church in Canada in 1901, though Quebec had only 30.7 of the population of Canada.



I am compelled to conclude from this exhibit, in contact, of Mr. Meriam's "think", with realities of record, that it were a sheer waste of time for me to go further in rejoinder to him. He seems to be unaware that the Federal Census, which has handled Roman Catholic returns in three censuses of religious bodies has known enough about the subject to identify Roman Catholic population and membership for at least ten years, and print the matter; he seems to be unaware of the valuable suggestions of Prof. O'Gorman, of his own church; and he wastes his time, "Good statistical clerical service" too, in trying to run up the Roman Catholic population to 24,054,376 when the official printers for the Holy See, for the same year, put it at less than 17,054,376.

I repeat that 1.0 is the proper multiple to be applied to the Roman Catholic returns of membership because the Roman Catholic returns include "infants", while the Canadian Roman Catholic returns include only communicants.

It may be true, I think it is, that the Roman Catholic Church has not held all the incoming immigration. But Mr. Meriam must again have his controversy with "Religious Bodies, 1916", and not with me on that subject if he would apply my admission to a justification of a multiple to the Census figures of Roman Catholic population.

"In the Roman Catholic Church the percentage of members under 15 represented 25 per cent of the membership, and the percentage of the total population in 1910 represented by persons under 15 was 28.1, the smaller proportion under 15 in that church, as compared with the general population, being readily accounted for by the preponderance in the Roman Catholic Church of adult immigrants, especially Italians."

"Religious Bodies" 1916, Part I, p. 39.

"In percentage increase 1906-1916 the Roman Catholic Church is only in rank 36, due in part to the falling off of immigration, and possibly to the emigration of Italians, Austrians, French and others who returned to Europe for the War."

Idem, p. 33

Evidently the Census Bureau thinks that immigration registers itself in the returns of Roman Catholic population to it and to the directories, automatically, alike when the tide flows and when it ebbs. How then justify any multiple, on immigration grounds, when the result is registered already? Any addition on these grounds would be a group "loved but lost".

I am almost finished with my rejoinder, though I have used but half as much paper as Mr. Meriam.

I have given reasons why I cannot accept his advance of the Roman Catholic popula-



tion to 21.5 per cent on pp. 11-12; reasons why Evangelical churches would resent p. 13; with its sableized camouflage for advancing the percentage to 23.5,-- also p. 14 with a subtle suggestion of 25.8 per cent; and I have demonstrated that the table on p. 25, with "appearance of a degree of applicability", is utterly inapplicable to raise the percentage to 32.4. The Roman Catholic figures, I repeat, with Government and Catholic authority behind me, are identical with population; and on an age-classification basis, of persons above 13, the Roman Catholic Church had only 16.09 per cent of the population and would therefore be entitled to only 16.09 per cent of the allotment of chaplains. I have made a computation which has already given them 18 per cent. Statistically, I do not thin them entitled to more, but, sympathetically, I would give them 20.

If Mr. Meriam had treated, first of all, the first section of my computation, which he is pleased to call the second, with any degree of scientific analysis, I should have gladly learned any lesson he could teach me in my honest endeavor to ascertain the population represented by the Evangelical communicant membership. He has turned aside from an opportunity to do real public service, if as he seems to suggest, he knows a way in which the result I reached laboriously could have been reached simply. May I not quote again from -

"The figures for the different bodies are not statistically comparable as in the Roman Catholic Church and the Eastern bodies all baptized persons, including infants, are regarded as members; in the Baptist churches and other similar bodies those only are regarded as members who have been formally admitted to the Church and in the other bodies there is a variety of practice."

"Religious Bodies", 1916, Part II, p. 10.

Roman Catholic

The Roman Catholic Church returns are identical with/population; the Evangelical returns are not; the Baptist returns, Pedo-Baptist returns and others must be statistically evaluated in reverse order among the Evangelicals to get a defensible multiple to apply to Lutheranism, which, in utter contrast to Roman Catholicism, is 100 per cent Over-Teen in membership returns. Mr. Meriam seems to be aware (See p. 23) of the contrast. Why does he not name the Lutheran Church when he names the Disciples as a body contrasted with the Roman Catholic Church in respect to Under-Teen inclusion?

I have earnestly tried to solve the statistical problem involved in the above quo-



tation. A friend of mine who was asked to do the matter some time ago declined to undertake it, believing it impossible. He admits I have succeeded. He notes that the reversed computations are within 50,000 of one another in a total of 70,000,000. He approves of the comparison between Canada, of whose population a little over 41 per cent was included in religious membership in 1901 and the United States, of whose population precisely the same percentage was included in the religious bodies returns of 1916. He thinks I have somewhat underestimated the population represented by the communicant memberships of the Evangelical churches in view of the fact that in my computation 82.1 per cent of the Roman Catholic total returns are included on the Over-Teen line whereas only 71.5 per cent of the Evangelical churches returns, other than Lutheran, are included on that same line. He points out that if these percentages are as 1.1.1 to one another and that 70,270,861, when multiplied by 1.1 would bring the Evangelical Element into practical agreement with the figures of the Evangelical group computed on the Canadian basis. I noticed this myself when making the first draft of my computation: in fact unfinished computing along this line was erroneously copied instead of my final computation.

But I preferred, in a matter possibly likely to become controversial, to produce defensible and generous recommendations, so far as the Roman Catholic party in interest was concerned, and I stand by my figures for that public purpose and in that spirit. For the reason that the Evangelical Element computation was thus generously conceived, I do not believe it just to make any further large concessions to the Roman Catholic Church, though, as above stated, I should gladly go as high as 20 per cent.

Mr. Meriam thinks I have not treated the Jews right, and shows he really understands my compound proportion plan, although his arithmetic is wrong in his computation and his comment the exact opposite of reality. The setup of the method for the Jews, though inapplicable to them, for reasons below given, would be:

|             |              |    |             |
|-------------|--------------|----|-------------|
|             | :15,721,815  | or | :15,721,815 |
| 1620        | : 2496       | 1  | : 1.541     |
| 9679056     | : 208099     | 1  | : .025      |
| 102,017,312 | : 86,295,497 | 1  | : .845      |
| 21          | : 25         | 1  | : 1.190     |

RESULT 613,150



Mr. Meriam gleefully says this result proves "the formula" has "a percentage grade" for accuracy of about 25 per cent".

In reply I make my final quotation from a Governmental source both to explain why I did not apply the method to Jews, and to exhibit that Mr. Meriam is incapacitated by lack of experience to pass on computations of religious composition.

"The membership of Jewish congregations varies. In some congregations it is limited to seat holders, in others to heads of families, in others to contributors; some include women, some only men."

"Religious Bodies", 1916, Part I, pp. 29, 32.

This is the reason why the Jewish element in the population cannot be computed from returns of religious bodies except by application of a minimum multiple directly to the returns. The 208,099 Over-Teen Members in the above unsuitable compound proportion may be made up for one congregation of heads of families, all of whom, of course, would be over 13, and who might have associated with them a bevy of children Over-Teen but not counted in the congregation's customary book-keeping; for another congregation of contributors; for another of men and boys over 13; for another of women and girls over 13. Is Mr. Meriam serious in making his Jewish computation? Does he not know that "heads of families" only were ascertained in the 1906 census of religious bodies and that a multiple of 4 was almost universally applied to ascertain the population represented thereby? In 1916 the same multiple would make the compound proportion 100 per cent accurate on Mr. Meriam's inaccurate mathematics and a multiple of 3.3 would do it on my own correct figures. But there are better ways of computing the Jewish Element in the population, and as stated in the final words of my computation, a more detailed treatment could be given all "Other Religions" and "Unattached" if necessary.

There are modes of recording the Jewish population of the United States even better than those which Mr. Meriam suggests.

Mr. Meriam exhibits concern because my reversed computation results in giving in one instance a higher "population per member" than in the other instance to the Adult-Baptism, Infant-Baptism, and Other Modes Baptism Groups.

Mr. Meriam is asked to explain how it could have been otherwise, and moreover is asked



to explain why, giving as a reason for spending his time on the matter, "good clerical "service too", that in one case it produces a higher population per member than the Canadian average, he was not engenuous enough to admit that the 2.8 average, for the Evangelical bodies combined, is lower than the Canadian average.

Does not the actual use of the lower average refute his statement "Nothing is ever taken from the Evangelicals"?

At this point I halt from any further consideration of Mr. Meriam's document, for the reason that his critique of it is neither "scientific not just".

New York, September 13, 1920.



*Samuel M. Caver*

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Baptist Churches, North  
National Baptist Convention  
Free Baptist Churches  
Christian Church  
Christian Reformed Church  
in North America  
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OFFICE OF THE  
GENERAL SECRETARIES

April 19, 1921.

Dr. Robert E. Speer  
New York, N.Y.

My dear Dr. Speer:

I take pleasure in sending you herewith copy  
of an abstract of the discussions at the conference of  
moderators and presidents of the denominational bodies  
held at the office of the Federal Council last Wednes-  
day, April 13.

Very sincerely yours,

*Samuel M. Caver*

Secretary

SMC:M

Enclosure